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A
Vindication
O F
Dr. ^kWoodward's
SERMON

Preached at

St. *Mary White-Chappel*,
Feb. 17. 170⁸₉.

From the rude Aspersions of

Mr. S H A R P, Reader

At St. *Dunstan's-Stepney* :

In a Letter to a Friend.

L O N D O N,

Printed by J. Morphew near Stationers-Hall. 1709.

W. J. L. L.

Dr. J. J. L.

ST. J. L.



St. J. L.

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In a letter to a friend

L. O. D. N.

Printed by J. J. L.

A
VINDICATION
O F
Dr. *Woodward's* Sermon
F R O M
The rude Aspersions of Mr.
Sharp, Reader at St. Dun-
stan's-Stepney.

In a Letter to a Friend.

S I R,

W H E N you shew'd me the Pamphlet call'd *The Case of House-Baptism justly stated*, to which was added a Letter to Dr. Woodward, and a Word (as the exact Author terms near three Pages) to Dr. Lamb; You told me, I could not but find out his Name by the *Impertinency* and *Ribaldry* of a few Lines of it: And turning to his Letter to Dr. W. you demonstrated that there was nothing of the *Divine* or the *Gentleman* in it; but that it was apparently the genuine Jumble of the Reader (I should say the Babblers)

at *Stepney*; which is indeed of a Piece with his other Performances, in which he has slyly struck at the *Arch-Bishop* and *Bishops*, and other *Dignitaries* of the *Church*, and yet would be thought a singularly good *Church-man*; and openly (according to his poor Power) opposed the *Government*. Now, for these two Reasons, I here make some Reply to his Letter to *Dr. Woodward*, which is otherwise too scandalous and ill-manner'd to have any Regard at all paid to it.

YOU see, Sir, he comes in a few Lines to *Pastry-Cooks* and the People that provide for the Belly, for whose Benefit he has described a *Rarity* of a Dish composed of *Owls-Brains* and such-like agreeable Ingredients, as we find it in a late Book of his, which the poor Creature had no more Sense than to address to the *Bishops*. He also, in this despicable Letter of his before us, soon shews his Hatred to *Water-Gruel*, as if he could not forbear to shew his greater Inclinations to the Liquors sold at the *Three Cranes*, which some call his *Office*, and affirm that he has sometimes been there no less than six or seven times within 24 Hours. This perhaps gives us some Light into his Displeasure with *Dr. Woodward*, from whom he never receiv'd any Personal Disobligation that I could ever learn, tho' he justly deserves the utmost Contempt at his Hands; but *Mr. Sharp* coming out of the *Ale-House* aforesaid one Morning, as the Doctor pass'd by, was observ'd to run back into it again as fast as his Legs could carry him; not budging a second time, till the Coast was perfectly clear. *Restraints* are uneasy, and *Nature* will shew a Dislike of them.

AS to this Letter it self, it is the oddest that I ever met with: Without *Name*, without *Date* of *Time* or *Place*, and truly without *Sense*, *Truth*, or *Manners*. As to the *Sense* of it, what can we make of the *Penance* he mentions in the first Line? What, of his —like *Jargon* of a *Sermon*; In the same Sentence? 'Tis in vain to trace it Line by Line; for I find, Sir, that

that your Censure was not too severe when you affirm'd, that in several Pages of this Pamphlet there is not a Sentence of Sense to be found, or any Appearance of common Decency. An arrogant and censorious Humour, an Extremity of Rancour and Bitterness, with an impudent Assurance in all, grounded upon apparent Ignorance and Self-conceit, make up this nauseous and rude Composition. It is too foul to be handled; for Nothing is more offensive to People of Decency than the raking into nasty Kennels.

AS to Mr. Sharp's Truth. I have inquired into what he says of the Doctor's *Honouring Conventicles with his Company sometimes*, (Page 17.) And I find it a gross Untruth. He stop'd at the Door of a Meeting-House about ten Years ago, to hear a small Part of a Discourse of one whose Preaching was much spoken of, in order to make an Estimate of the common Report: But this was but once, and it was no Honour to the Thing; and therefore his *Honouring them sometimes with his Company*, is a **PUTID FALSEHOOD**; of which we have more Instances hereafter, for **LYING** appears to be a prevailing Habit with this wretched Man.

AS to Mr. Sharp's Manners and Civility; Let all people of Breeding and common Decency judge of it, that can bear the reading of his disingenuous and railing Letter, full of the *Lees* of Scurrility as well as roundless Detraction: And this to one that is not inferior in any Thing that is commendable; and that hath not given the least Occasion for such a rude treatment, nor ever found it but from the *Enemies* of Christian Virtue. Now, if Mr. Sharp either does not know good Manners, or will not act according to them tho' he does know them; he is to be treated as an unmannerly Clown: He degrades himself, and sits beneath the Man, and much more beneath the Divine; for his Passion, Pride, or ill Nature renders him like a Mad-man, or one Possess'd. All ingenuous

Persons that read this Letter, and know the Circumstances of it, cannot but be of this Opinion.

WE see, Sir, that his *Passion* or *Bigottry* so blinds his Reason, that he mistakes the Scope of the whole *Discourse* that he carps at. It relates to God's reducing the *Mighty Persecutors* and *Oppressors* who are too great for Humane Justice: Which this vain Man represents as contrary to his darling Doctrine of *Passive Obedience*, (Page 20.) which rais'd his *Spleen* to a Height that could not be reduced to Temper, till he had plentifully discharg'd the *ill Humours* that lay upon his Stomach. Now tho' Duty and Submission are owing to an Evil Prince from his Subjects, and we may not render *Evil for Evil* to any private Adversary: Yet it is hard to conceive this absolute *Passive Obedience* that he contends for. He would have us indeed to yield our Bodies to be burnt (which at God's Call we must readily do) and give up all we have as a Prey when ever a Prince will have it so, or compell us to disobey GOD; And he says, the famous Story of the Three Children being thrown into the fiery Furnace, is a flagrant Testimony for *Passive Obedience*, (Page 20.) But did not these Young Hebrews boldly and peremptorily reply to that Great Monarch, tho' they were his Captives and Slaves, *We are not careful to answer Thee in this Matter; for be it known to Thee, O King, that we will not serve thy GODS nor worship the Golden Image which Thou hast set up* (Dan. 3. 16, 18.) Upon this we find, that the King was full of Fury, in so much that the Form of his Visage was changed because he found that they were resolved to die rather than to obey his Command. ask then, notwithstanding all the *Passiveness* of these glorious Martyrs, did the King look on this as *Obedience* to his Will, or a *Stubbornness* in opposing it. And was not their Answer a peremptory Resolution of *Disobedience* to the impious Command of the Prince? It must be granted; and therefore *Passive Obedience*

Obedience seems to be a Contradiction in the *Adjunct*. If it be said, they were *obedient* to his *second* Command relating to their being thrown into the *Fire*: This is *Passiveness* indeed, but it is not *Obedience*; but a suffering for *Disobedience*: As all our condemned Malefactors do, when the Sentence of Death is pronounced upon them for their Breach of the Law. But who will call this *Passive Obedience*?

AS the Notion sounds *incongruously*, so we have seen the *Impracticableness* of it in those who cried it up the most vehemently: By which they *deceived* and *undid* poor King *James*, who thought he might trust to these *passive Men* with great security. But none cried louder against that Prince than some of these very Persons, when they saw their Danger; and one would now think, that they desired the Return of the *PRETENDER* to make a second Experiment of this *passive Temper*: And to try, whether it would be more steady to the *Son* and the *French Power*, than it was to the *reputed Father*. But Nature is the same, and the Instinct of *Self-Preservation* has very deep Roots struck into the Vitals of it; so that they had better wave the *dangerous Trial*.

THIS gives us an Intimation of the Reason of Mr. Sharp's Violence against Dr. Woodward's Sermon: Yea, he himself tells us plainly what it is, namely that he is confident that the *Jacobite Interest* is not *sinking*, and he calls the Reverend Dr. Lamb a Fool for thinking that it is: (Page 24.) You *think*, says he, that the *High Flyers* are *sinking* in their Interest, but I believe you are mistaken, and I have Reason (says he) to think so. And now he may think he has Warrant to call to Dr. Lamb again, as before, O wise Doctor! and tell Him, that he is as ignorant of the Intrigues of these High-Flyers (as he calls them with Assurance) as he is of the Meaning of his Text, and of the Faculty of which he is a Doctor, (Page 23.) One cannot but be struck with Amazement at such a *MONSTROUS*

RUDENESS: Let not only the *Church*, but the *Island* blush that such a Prodigy of *Insolence*, *Detraction*, and *ill-nature* pretends to any Right to either.

BUT he says he has Reason to think that the *High-Flyers* are rising; and if they have scope enough they will *RISE* and *FLY* high enough to ruine both *Church* and *State*, and themselves into the Bargain. They have done it twice already, and a Wonder of Providence redeemed us in both Instances, namely by the Return of *K. Charles II*; And the Revolution brought about by *K. William III*: *Mr. Sharp* duely acknowledges the Mercy of the *Former*, but vilely and ungratefully disowns the *Latter*, tho' the great Goodness and Mercy of *GOD* to us is (to speak modestly) no less conspicuous in it. However, *Mr. Sharp* is for a *Third Advance* towards the same Pit, and the Fancy of it pleases his inverted Brains: The *HIGH-FLYERS*, he says, are rising, and now he may go joyfully to the *Three-Cranes*, and with the Consolation of a Pot and a Pipe, resume the old Ballad, of which he gives us a scrap, (*Page 19.*) And sing, *Hey Boys, up go We.*

BUT by this we find that the Man is not fit to be trusted with a Plot. The close Endeavours of the *Jacobites* to set by the *Succession* as by Law established, and the setting all Affairs *Right* in Church and State by a *French Power*, are *Secrets* he ought not to be trusted withall; for he cannot but discover, we see, what he knows, in mere Vanity, to be thought a Confident of the Party.

HAD we the least reasonable Ground to believe, that what this Scribbler writes, proceeded from a Principle of *Piety*, tho' with many Mistakes and Blunders, we might bear with his *Impertinencies*, and even suffer many of his Abuses. But when his daily *Conversation* is such as mis-becometh the Gospel, when *Malice* in the *Height* appears in almost every Line he writes, and

and when he has used his utmost Endeavour to render the Labours of many *Excellent Divines* of no Effect, and to render even many of the Clergy of the *Highest Order* contemptible: He cannot be term'd an *Honest Man*, in the utmost extent of Christian Charity; nor a Friend, but an Enemy, to *Religion* and the *Church*.

BUT then, what could be the Principle that induced the Man to libel his *Superiors* at this Rate? The Reply is easy. It is plain that he cannot endure a Man of *Temper*. *Moderation* is odious to him, tho' it be in Matters wherein the *Essentials* of Religion and the *Salvation* of Men are not concerned, and about which good and wise Men may, have, and will differ, without any Breach of *Charity* or *Catholick Union*; and which are the principal and proper things in which *Christian Moderation* ought to appear. But by Mr. *Sharp* and some *Others*, those *Church-Men* (as they are *falsely* call'd) who are of very ill Life, if they do but use *reviling Language* against Dissenters, are more esteem'd and caressed, than an unexceptionable *Church-Man*, that lives an unblameable Life, and who does effectually by *Charity* and a *Good Life* convince and gain Dissenters. Yea, such as seldom come near a Church, but rail on modest and peaceable Dissenters with Oaths and Curses, have been honoured by this sort of Men, whom Mr. *Sharp* terms *High-Flyers*, Page 24. when even strict *Communicants* of our Church and Frequenters of the *Publick Prayers*, if moderate and civil to Dissenters of good Life, have been *reviled* and set at *nought*.

THERE are some People who have little Religion, and as little Sense or good Nature; and therefore have nothing to make themselves regarded in the World: Which drives them to endeavour to distinguish themselves by Zeal for a *PARTY*, since there are some who pay a Regard to such Persons thro' the Bigottry and Weakness of their Minds. Now as *Passion* and *Bitterness* are agreeable to their Corruption,

ruption. this Work goes on with Pleasure, and they soon arrive to a Height, which appears in a *flaming Zealotism*; and thus they please some, but undo themselves. For all this is contrary to the *Mercy* and *Meekness* of the Holy Gospel: And by cherishing their *Corruption*, they render themselves Vessels of *Wrath*. A wise Man will therefore say, Let the passionate Bigot *revile* me, if my God *approves* me: And give me *Charity*, tho' I be despised for it by the uncharitable.

ANOTHER visible Cause of Mr. *Sharp's Libels* is his violent Zeal for the *French Interest*, which he demonstrates in *Word* and *Deed*; and accounts those his mortal Enemies, who diminish the Glory of this *Grand Monarch*. One would think indeed that he exhausted all his *Devotion* here, for 'tis plain he has very little in the Worship of *Almighty GOD*. I appeal to all that have been his Auditors, whether they ever hear the Publick Prayers so indecently and indevoutly read elsewhere? He huddles and *chops* the Divine Service, and *stares* about in such a discomposed manner, that he forgets what he has said, or should say; manifesting a horrid Disregard to the *Presence* and *Worship* of the *Holy* and *tremendous GOD*.

THE *Christenings* at Church are dispatch'd with the like Irreverence, and it would be horrible to relate the *Language* sometimes given to such as bring their Children too late to be baptized with the rest. The Case is very sad with a Church in which such Administrators of *Holy Things* are countenanced or tolerated; for it makes one of the justest Pleas of *Dissenters* against it; yea, and of *Atheists* against Religion it self.

BY this it appears that it cannot be a true Zeal for the Church of *England*, that animates this *foul* Writer to put Pen to Paper: And tho' he is in the Right in perswading People to bring their Children to Church to be Christen'd, yet whether his having the Profits

Profits of the *Christenings* at Church, and not of those that are privately baptized, may not add an Edge to his Zeal in this Point, I leave it to all that know the Man to judge. Indeed some affirm, that *this* is the whole of the Matter, and prove it, in that he contentedly practised House Baptism whilst he had the Profits of it.

BUT as to his base Reflections on Dr. *W's* Sermon, they are plainly owing to his exalted Affection for the *French King*, who has won his Heart by his Kindness (tho' for his own Ends) to the *Pretender* and his pretended Father. For tho' Mr. *Sharp* took the Oath of Allegiance to *King William*, when he must have lost his *School* and *Reader's Place*, if he had omitted it longer; yet we see he now does not allow him the Title of King when he mentions him, (*Page 23.*) He Swore Allegiance to him when Living, and would disown it now he is dead; And I saw a Copy of Verses of his, written with his own Hand, as one that knew it affirm'd, which began thus;

A Jacobite I am, I own. —

with a Rhapsody of Poetry very suitable to his confused Loyalty, in which he railed at such as appear'd for the Revolution: And one of his Neighbours christen'd his Child by the Name of *Jacobite*, the Name in which Mr. *Sharp* gloried: His Loyalty must be termed *confused* indeed, for never was there a more intolerable *Reading* of the *Publick Prayers*, than when he came to the *Collect* for the Preservation and Prosperity of *King William*, when the King was abroad in the Campaign. The Struggle betwixt his *Lips* and his *Heart* was visible to every one; and half Words and imperfect Expressions made a dreadful *Jargon*, and a terrible *Mockery* of the *Solemn Worship* of Almighty GOD. And then this *disagreeable Collect* was lost of a sudden; which one of the Congregation, who

who knew that it was a willful Loss, usually supplied ; putting an other *Copy* of it into the Prayer Book in the Desk several times, but still it was *volatile* and would not stay with him.

YEA further, what a Slight or rather Contempt, was there of the Monthly *Fasts* in those Days, which were appointed by Authority for publick *Humiliation* and *Supplication* to God for the Prosperity of the Arms of His Majesty and His *Allies* against the *common Enemy*, which was the most important of all Temporal Concerns ? How little Respect was there then paid to the *Crowned Head* of the zealous *Defender of our Faith*, King *William* of Happy Memory, tho' now there appears a flaming Zeal for the *Grand Enemy* of our *Faith* and *Liberty*, the *French King* ? His *Crowned Head* is said (even with clamour) to be rudely treated, tho' it was but said that GOD seemed to be about to reduce and overthrow his *Tyrannical* and *Oppressing Power*, as he hath his Predecessors in *Blasphemy* and *Iniquity* : This is the Remainder of the former Temper on the Fast Days before mention'd : In which Mr. *Vicar* was usually absent, and in the Afternoon, the *Organs* and *Musick* of the *Tavern* over-against the Church-Yard call'd together a rude Multitude ; and the Day of *Humiliation* concluded with scandalous *rioting* and *rudeness*. Yea, one in *Holy Orders*, that belonged to that Church, told a Friend of mine, that we should soon be call'd to an Account by the *French King*, for our *Fasting* and *Praying* against King *James*. But Blessed be GOD, their Hope failed them.

IT is this unnatural Zeal for the *French King* and his Interest, that puts Mr. *Sharp* upon denying that the *French Troops* spoiled the Tombs at *Heidelberg*, which was affirmed by the best Accounts we could have from that Place. And tho' Mr. *Sharp* has been told, as he says, that *Mareschal de Lorge* denied it ; it is probable that it might be done without his *Order* or *Privity* : For who can think that such Persons will have any
Pity

Pity for *dead* Protestants, who have no Mercy for the *living*? And what a Mad-man have we to do with, who directs us to inquire of the *Earl of Fever-sham* concerning the Truth of this, a considerable time after his *Lordship's* Death? But he tells us before hand what that Lord's Ghost will say, namely that it is a *false Lie*, (Page 19.) Thus he does not only blunder himself, but would make Lords blunder too even in the other World: Unless by a *false Lie* he means *Truth*, and then he is Right.

THE Fact of an *English* Shipwright's Pistoling himself in his Return from *France*, is confirmed by a very credible Eye-Witness of it, now living. But there is no Mention or Intimation of Sir *Anthony Dean*; this is Mr. *Sharp's* Addition who delights to fight with his own *Fictions* and *Falsehoods*.

THE same Love for *France*, renders the Author of the *Rehearsal* so dear to Mr. *Sharp* (which he recommends, Page 20.) even tho' he has openly solicited a Coalition betwixt the Church of *England* and the *French Popish* Church. But can these Men be thought to be the Friends of the Reformed *English Church*? Can this be the Means to *establish* her? The Word that Mr. *Sharp* affects. God deliver her from such false Friends, who are really her greatest Enemies.

AGAIN, Mr. *Sharp's* immoderate Zeal for the *French* King puts him upon violating the Right of the Crown of *Great Britain* in favour to that of *France*; Expressly denying the Queen's Title to the Kingdom of *France*, (Page 19.) Which is contrary to the *Canons* of the Church, as well as to the *Laws* of the Realm; (See LV. Canon.) which proves Mr. *Sharp* as ill a *Church-Man* (notwithstanding all his *High Pretensions* to it) as he is a *Subject*: And there are more Instances of it than this in which the Orders of the Church are trampled on, at *Stepney*, in Clipping the Office of *Burial*, and by Burials in *Unconsecrated* Ground, (witness

(witness Mr. Elby's Vault, &c.) and they Christen, and Church Women in Private Houses, with many other Irregularities of which the greatest are not yet mentioned. And here the *Stepney Reader* publicly justifies the *French King's Title* in these Words; (Page 19.) *But yet I believe, that He (the French King) has as just a Right to his Crown, as any Prince in Christendom.* I leave this to superior Cognizance: It is well if he doth not give that Prince a Lift to the Kingdom of *Great Britain* too. We see (Page 20.) how far his *Frenchified* Notions carry him in the Case of Persecuting and Oppressing Princes, even to imply that they have *Authority* from the *Holy and Merciful GOD* for what they do. For whereas Dr. W. had said, That the *Prince is God's Minister to Men for their Good, and therefore that no Tyranny nor Oppression can shelter it self under the Plea of Divine Right: But that it has an other Author whom we find mentioned* (ver. 12.) to wit, the proud and cruel *Lucifer*. Mr. Sharp is highly offended at this *Low-Church-Principle* (as he terms it, Page 17.) and argues according to his ingenious and judicious manner thus. Then, Sir, says he, by your *Divinity* all wicked Princes have their *Authority from the Devil*. No, Mr. Sharp, they that do *Evil*, who ever they are, have no *Authority* at all for what they do. They *transgress* and do *amiss*, contrary to the Will of God and according to the Suggestions of the *Devil*, who is, as the Doctor truly says, the *Author of Evil* (1 Jo. 3. 8.) God, who is King of Kings says positively, (2 Sam. 23. 3.) *They that rule over Men must be just, ruling in the Fear of God.* But Mr. Sharp goes on and says, the Doctor never learnt this at *Oxford*, nor from the *Homilies*. And I dare say, he never heard the contrary from either. After this Mr. Sharp advises the Doctor to read the *Rehearsals*, as a Rule to set him right. O Impudence! What must these *seditions* and *schismatical* Pamphlets be the standard of *Divinity*? Is this your boasted *Loyalty* Mr.

Sharp

Sharp? And is your *fiery Zeal* for the Church come to this, to set up a *Schismatick* for a Dictator? You are a TACKER with a Witness, in tacking *Homilies* and *Rehearsals* together; and it is a Piece of Manners that the veriest Clown would blush at, to direct your *Superiors* as you would your *School-Boys* to their Lesson. Surely the humble and modest Part of Mankind will *contemn* you, tho' you *idolize* your self.

IT is pleasant enough to observe, what Pastime this Author like a *Scaramouch* makes for the Mob, and how he pleases Himself with his own *Anticks*. How many times does he mention Dr. W's consulting the *Assemblies Annotations* as positively as if he had seen it? Whereas upon Inquiry it appears, that the Doctor never had that Book, nor has seen one of them these twenty Years. So customary to Mr. Sharp is *Confidence* in his *Lies*, and *Impudence* in his *Detractions*: By which he has manifested himself to be a forward Disciple of impious *Matchiavel*, in *calumniating* stoutly, hoping by mere *Impudence* to prevail with some to believe something of what he says falsely.

AGAIN, what a Scoff does he make of God's putting a Hook into the Nose of *Sennacherib*, which are the express Words of the Holy Scripture, (*Isa. 37. 29.*) And Mr. Sharp is not such a Stranger to the Customs of the Bear-Garden, but that he knows this to be their Way. But he thinks this an unfit usage for Crowned Heads, (*Page 17.*) But it is not so, by his Favour, when the King of Kings thinks fit to pour Contempt upon them for their Rebellion against Him. And therefore it is added, *Isa. 37. 22. The Virgin, the Daughter of Zion hath despised thee, and laughed thee to scorn; the Daughter of Jerusalem hath shaken her Head at thee, &c.* Speaking to the same Prince concerning the Scorn that the *Israelites* should express towards him. But Mr. Sharp is afraid that to mention this way of Dealing with a Foreign Idolatrous, Persecuting Prince, will bear hard against his admired Monarch,

Monarch, the *French King* ; and this he cannot digest ; for we find (*Page 20.*) that he has an immortal Quarrel with Mr. Hoadly on this Account ; for that he was so audacious as to assign *Measures of Submission to the Civil Magistrate*, and to prove it by Arguments which Mr. Sharp could not Answer. *Impar congressus Achilli. Dwarfs are not fit to engage with Giants.*

WHAT a dangerous Man would Mr. Sharp be, had he but *Brains* suitable to his *Gall* ? Half the *Wit and Learning* of his Brother *Lesley* would render him formidable to *Church and State*, and qualify him to be a dangerous *Incendiary* to both. Had he *Power* suitable to his *Indignation*, he would soon bring the *Dissenters* to *Fire and Faggot*, and throw all the *Churchmen* that have more *Christian Dispositions* than himself into the same *Fire* : He would rend the *North-Britains* from the rest of the *Island*, and sink their *Share* of it in the *Sea* : He would set his *Young Master* the *Pretender* on the *British Throne*, (for his *Loyalty* to *Queen Anne* can be no firmer than it was to *King William*, since the *Pretender's Right*, if he has any, will be before Her's) and would subject all our *Enjoyments* in *Church and State* to the *French Arbitrary Power*. But *Nature* often denies a *Power* to hurt to such *Beasts and Vermin* as have fierce *Dispositions* to it. Thus furious *Bulls* have short *Horns*, and the *Snake* that has most *Venome* has a *Rattle* in its *Tail* to prevent the *Execution* of its *Power* to hurt : And if Mr. Sharp's *Rattle* be in his *Head*, in the want of better *Furniture*, it is for the common Good. His *Dulness* and want of *Sense* renders him less mischievous. This is very evident, for when he would vent his *Satyrs* on his innocent *Brethren*, his *Blunders* and *Non-sence* spoil all. Just as the *Ass* in the *Fable* thought to terrify the *World* by his *big Looks*, when he had got the *Lion's Skin* on his back ; but the *Appearance* of his *long Eares* marr'd all the *Plot*, and only moved the
common

common Laughter. So that as things stand, one would not desire a more easy Adversary than Mr. Sharp; for whilst he lives where he does, no body can forget that it is call'd *DUNStan* as well as *Stepney*. He confess'd this unawares one Evening, when the People that accompanied a *Funeral* waited a great while for him, and sent wherever they thought he might be, but could not find him; so that they were about to lay the Corps into the Grave and depart: At which time Mr. Sharp came, and being ask'd by a Gentleman, why he made them stay so long, since the *Rubrick* required him to meet them at the entrance into the Church Yard; He returned very passionate and indecent Language both before and after the Interment; and in the close told them, that he would have them know that he understood his Business as well as any Block-head of them all. This was a smart Expression indeed, and came near the Matter. However in this and other Instances we see, that tho' Mr. Sharp magnifies the *Rubrick* to the utmost, when he would aggravate the Failures of others, yet he values it no more than the red Letters of an old Almanack, when it is his own Case.

WERE the Man capable of *ingenuous Impression*, it would humble him severely to behold how exactly his Picture is drawn, with its natural Lineaments and Proportions, by the Masterly Pen of the Reverend Mr. Hoadly, in a Book that will be transmitted to Posterity: Whose Words concerning Mr. Sharp (in his Preface to the *Measures of Submission to the Civil Magistrate*) are as follow, "If the latter (Mr. Sharp) thinks himself too much neglected, that no more particular Notice is taken of his Performance, let him know; that there is no such despicable Composition in the World as *Ignorance* and *Malice* joined together: And let him assure himself that a Thousand Reproofs from him will only confirm me in what he condemns, whilst they appear so wholly void of *Common Sense*, *Common Charity*, and

" *Common Honesty*. I did him too much Honour in
 " returning an Answer, (tho' in a private manner)
 " to a former Libel of his against the *London Clergy*.
 Such as compare this *Draught* with the *Original*, will
 say it is drawn to the Life, tho' in *Miniature*.

I T is no great Wonder then if the late happy Endeavours to suppress the *Common Immorality and Prophaneness* have been not only slighted, but ridiculed and opposed at *Stepney*: In the Neglect of which it is become a very mournful *Scene* of Impiety and Vice: And if proper Remedies be neglected a little longer, it will be so vile, that civil Inhabitants will not be able to live there, as some of them already complain. Upon the *Lords-Day*, the Church-Yard is crowded with Hundreds of People in the time of *Prayers* and *Sermon*; many of which, (as Eye and Ear-Witnesses testify) talk of *Business* and *News*, as on an Exchange; others make *wicked Contracts* and *Assignations not to be mentioned*. And daily in the Evening this Church-Yard and the parts adjacent, are pestered with some of the most Impudent Scrumptets in the World; who pick'd up five Men one Evening out of such as attended one Funeral; and have, like Beasts, exposed their Nakedness to such as passed by. And this is so common and open, that I do not hear of any that pass that way in the Dusk of the Evening, in any tolerable Weather, who have not been *offended* and *affronted* by these lewd Practices. I might lay open some very dishonourable Things relating to this imperious and impudent *Reader*, who assumes the Power of a Bishop, or rather, a Censor of the Clergy, tho' Himself, in the opinion of many competent Judges, is the Scandal of that Venerable Body, of which he is rather a *Wenn* or *Excrescence* than a sound Member. But, as only a mere Necessity shall draw these Things into the Light, so there needs nothing more to give a just Idea of the *Unworthiness* of the Man, but the *Ribbaldry*, and *Indecency* of his own Writings. And on this occasion I will say, with reference to Dr. W

that

that whereas Mr. *Sharp* recalls his Words, (*Pag. 17.*) when he terms him a *Divine of the Church of England* ; that it will be his Honour to decline the Proof of his Title to that Name, by such Methods as Mr. *Sharp* would feign appear to be one of that Number. But if the most Reputable *Divines* of our own and Foreign Nations may be allowed to be Judges, the Doctor must be thought one of that Rank. He thinks, the Doctor was not desired to publish his Sermon ; but that is false, like the rest, tho' there was no Ostentation of it in an Epistle. And since the Sermon he so much vilifies was so far honoured by a *Prelate* of the *first* Rank, as to be by Him presented to a Person of very High *Quality* and *Renown* ; and by another very Eminent *Prelate* to be presented to the *Queen* ; the Doctor would appear almost as vain as his Adversary, should he regard the malicious Snarles of a blundering *Reader* : To whom it would be too great a Respect for the Doctor to give a Personal Answer to a Letter which he never sent him ; and therefore I rather undertake it, who am his Friend, tho' it be a very unpleasant Employment ; the Man's Language and Way being so indecent and offensive. I will therefore soon put an End Sir, to this disagreeable Entertainment. I confess, I have lost an Hour in writing this Letter ; but I hope, Sir, you will forgive me, since you will lose much less time in the perusal of it.

I F I break off here, I shall not conclude altogether so abruptly as Mr. *Sharp* did his Prayer before Sermon at *Spittle-Fields* : Where when he came to pray for the *jews, Turks, Infidels and Hereticks*, he ran himself a Ground, and could proceed no further. But to recover himself, (it is very credibly affirmed) he began all again ; but was again put to a full stop, at the same Words. Then he went back again, but could not get over it : So that he betook himself to the Words of the *Lords-Prayer*. This occasion'd one of the Auditory to desire one that knew Mr. *Sharp* to tell him, that he took it very unkindly of him, that he left his

his Hearers among *Jews, Turks, Infidels and Hereticks.*

Dr. *Welton*, I hear, expresses a very just Contempt of this Letter of Mr. *Sharp's*; and made a friendly Visit to Dr. *W.* as soon as he saw it: Inveighing against it as a *Scandalous Libel*, and complaining that he had expos'd him more by his *Commendation*, than he had Dr. *W.* by his *Detraction*: Offering his Pulpit to the Doctor as oft as he pleas'd. If any others are contrary-minded, let them rejoice in the Sparks of their own Kindling as long as they please.

TO take our final Leave then of this scurrilous and envenom'd Author and his Letter; I cannot doubt, Sir, but all Persons of Learning, Piety and Manners will agree, that till *Railing* comes to be thought good Breeding; *Rudeness*, good Manners; *Bitterness*, a Christian Virtue; *Impudence*, a recommending Ornament; *Ribbaldry*, good Language; *Lying*, an Accomplishment; and *Detraction*, a part of our Religion; that this Letter and its Author can meet with nothing but Contempt from all Wise and Good Men.

SO that here his own Words come in their proper Place, (Page 20.) *The best of Churches have corrupt and gawgreen'd Members, which, for the preservation of the Church, should rather be cut off, than suffer'd to continue. Such Virulency, Bigottry, and French-Affectation, are the Pest of the Church and State.*

THUS far, Sir, have I answered this Vain Man according to his Folly. But now, in the Close, I seriously protest, that tho' I look upon Mr. *Sharp* as my Enemy, because he is manifestly so to many of my Friends, and what is more, to my Country in Church and State: Yet I most sincerely pray for his Reformation and Happiness. May the Fear of God be always before his Eyes, especially when he enters into the House of God, and engages in his Worship: May his Speech breath with a Savour of Piety and Charity; and may he never take a wrong Step: May he be dutiful to his Superiors in Church and State, and true to the Protestant Succession and Interest; which, notwithstanding the Chimera's of some, is the true Path, that leads to Happiness and Peace, to Us and to our Posterity.

I am, Sir, with true Respect,

May 5. 1709.

Yours, &c.

F. I. N. I. S.